

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

—THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM—

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WHOLE NO. 172.

## The Principles of Nature.

### PSYCHOMETRY—ITS ORIGIN AND CLAIMS.

Since the time when the human mind emerged from the pre-scribed limits of the perceptive and the semi-intellectual organs, there has been a constant longing to solve the mysterious problems of existence—to know something of that more which gave consciousness of the individuality and ever-thirsted for new acquisitions of knowledge. To gratify this desire, there have been created, at different stand points, on the pathway of the race, a multitude of dogmas, each adequate to meet the wants of a few persons, or, perhaps, a race, but each in turn abandoned as unsatisfactory, as the conscious tide of progression swept humanity along. Failing to recognize their equality with other created things upon the earth, more daring minds have even pierced the mighty veil which intervened, and claimed a close relationship with Deity himself; have constructed ingenious systems of metaphysics, and vainly supposed themselves possessed of infinite wisdom.

This has it been, and thus may we trust it will ever be; for, let the answer go to what lengths they may, from the failures of these aspiring souls the philosopher gathers such treasures of knowledge, that he possesses himself of a firm basis on which to rest a true system of Anthropology, whenever the moment arrives auspicious for its birth.

We have seen the phenomena of mind attributed to many conflicting causes, and the central location of the soul assigned to various parts of the body; but it remained for the illustrious GALL to grasp the scalpel, and demonstrate conclusively that it was in the brain that the seat of intelligence was to be found. This was enough honor to fall to the lot of any one individual; it was full enough for him to sustain, in the face of that virulent persecution which necessarily springs to meet every reform; and it was absolutely necessary that this much should be established, to prepare the way for more satisfactory and wonderful discoveries.

The twenty-seven years which have elapsed since his death, have wrought great changes in the opinions and prejudices of the civilized world; in place of the universal opposition then met with, there is not only a more liberal spirit generally, but philosophy ranks among its supporters hundreds of thousands in our own country and in Europe. It has assumed well-defined proportions, and is regarded as worthy of a respectful consideration. The times, then, are propitious for a new development, as the imperfections of the old system are discovered among its many knaves, and a demand has been created for some other Newton to stand out from the ranks of society, and tell us what he knows concerning man's dual nature. Answering this call, there comes from a western college, a philosopher, laden with the experiences of fifteen years of research—one more mind to stand upon the cliff, and throw the light of his scientific beacon upon the dark waters—one more brave man to buckle on his armor, and meet the hosts of prejudice and conservatism: this man is BUCHANAN.

If the masses were unprepared to believe the external geography of the brain, how must their surprise be increased to hear that we have now a means of tracing the actions of mind to their most secret hiding places; and, despite the external garb, induced to decide, whether of language or expression, to read the real character of each individual we meet! Let them be surprised, then; for so sure as the life of man is not a fable, we have this power, and any one who is sensitive enough to seek it may enjoy its benefits. Where, then, shall be the privilege of introducing these discoveries to public notice, and of ensuring for them a respectful hearing? Does it not belong chiefly to those papers which aim at a solution of some of the mysteries of man's intellectual nature? Is it not especially worthy of the attention of Spiritualists; for that class of men are as much interested in all that concerns the development of mind, and the laws of its relations to the world around? Believing that it only needs that they should know the existence of this new system of Anthropology and its benefits, to enlist their sympathy in its behalf, the writer feels with pleasure the appearance of a successful public experiment by the editor of this paper, at a recent conference. Here were five autographs, from persons quite dissimilar in character, which were submitted to a susceptible person, and successfully delineated. What hitherto known law of mind can account for a manifestation so wonderful as this? What peculiar power is it which enables one to make five such copies of the characters of the unknown writers of so many men's autographs? If we except the easy reply of Buchanan's theory, we might long pause for a satisfactory reply. In the face of many millions of chances, it would be impossible to give any direction for duplicating the first success, and we may calculate how likely one would be to succeed in five, consecutively.

Now, let us ask how psychometry would account for it? Is it, for example, what is psychometry? The term is the appropriate name given by the discoverer to a new attribute of mind, which he has demonstrated in 1842, and means soul measurement. It is a peculiarly sensitive condition of the nerves, especially those of an organ of the brain—which indicates not only the mind of those about us, but by means of a letter, picture, or lock of hair, the character of those who are at a distance, or long since passed to the world of spirits.

It is not accomplished by any supernatural agency, but simply by the forces exerted upon the psychometer's nerves by certain rays evolved from the individual and deposited upon the

writing, picture, or hair. It seems that wherever we go, or upon whatever object we lay our hand, we are leaving deposits of nervous fluid, which so far partake of our own nature, that a dog will track his master by following them; a clairvoyant will make a diagnosis of disease by holding a lock of hair to his forehead; and a susceptible person will delineate a character from a manuscript. That these things are substantial truths, and not phantoms from a poetical brain, may be easily and abundantly demonstrated; for it is estimated that in warm climates thirty per cent of the population are possessed of the faculty; and, taking an average of the entire population of the globe, about ten per cent. It would scarcely be profitable to show, in an essay of this nature, that a science which gives us such power to trace human actions to their sources, which enables us to prescribe for a patient at any distance, and which enables us to unerringly unfold the long-hidden records of past individual history, merits something more than a careless, passing notice, or that it may be productive of some good.

Having, therefore, established the belief that such a science as psychometry may exist, we naturally conclude that to produce successful experiments, certain conditions must be complied with; and the chief of these we had to be, that the psychometer's mind shall not be preoccupied with any active emotions on commencing the experiment. We must understand that this mind is a mirror, in which we look for a reflection of the character held before it; and that in proportion as the mirror is tarnished, veiled, or put at a wrong angle, so the reflection will be more or less clear. The subject should be a person as free as possible from romantic imagination—such as is manifested in transcendentalism—and he should be of good education, with good powers of observation, and ability to express his feelings in a lucid and concise manner. If any reader has essayed some experiments, and met very unsatisfactory results, he will probably find that the foregoing conditions have not been fulfilled. One good reason for the meager results obtained from clairvoyant perceptions is, that the subjects are totally inadequate to explain what they see, and simply indulge in exclamations of astonishment or pleasure.

It is a very common fault of those who commence their experiments, that they wait for some overpowering influence from the letter, which shall blot out their own sensations, and overturn their individuality. Although we do sometimes meet with such extreme cases, they must be considered as exceptions. One must be prepared to say anything of his impressions or feelings as soon as it intrudes itself, no matter how trivial or unimportant it may appear. It is by neglecting this that many little distinguishing traits of character are lost, which would go far toward making up a satisfactory whole. The questions should never be suggestive, but such as require a definite and original answer. Dr. Buchanan enumerates several such in substance, as, "What can you say of the leading peculiarities?" "What of the energies and impulses?" "What of the moral faculties?" "What of the sphere of life, or probable occupation?" "What are the predominant faults or excellences?" etc., etc.; but during the experiment a great variety will suggest themselves.

While a violent opposition to a new truth is to be met and vanquished, there is a far more insidious foe to be overcome, and that is excessive credulity. Dissatisfied and disgusted with cold skepticism, some persons rush to the other extreme, and champion many a specious but shallow deceit, merely because they believed on the recommendation of another, or before making a careful examination for themselves. Such minds have flocked in swarms to the banner of Spiritualism, and having built their house upon the sands, the first blast of criticism or popular spite has driven them back to their old ground, convinced that Spiritualism was a matter of no moment. Applying this to psychometry, we must guard against either a reception or rejection of its claims, because of a few successful or unsuccessful experiments. From an autograph, the first impression obtained will be the predominating influence of the writer at the time of composing; and after this has in some measure subsided, the several points of the character will have an opportunity to come up and be recognized. It is thus quite easy to mistake the first impression for the general character, especially if the psychometer has not had much experience. Then, again, he may have a suspicion that the letter is from a certain person, either male or female, and will work up his own impressions with those obtained from the letter; he may have been engaged in a litigious debate, an animated conversation, or in the composition of some important letter or essay; in fact, in anything which would urge the brain to a great activity, and thus his analytical powers would be seriously impeded. Hence we see the necessity for caution if we wish for a favorable result.

From the foregoing, it will be perceived that the less a person is engaged in coarse manual labor or intellectual employments, the more impressive he would naturally become; and for this reason students, ministers, poets, musicians, writers, painters, and especially educated females, will make the best psychometers. Every one, then, will find ample opportunity to pursue his investigations among his own friends or relatives, so soon as he gets the chart to guide his course, and he can have no better one than the outlines of Buchanan's lectures, published at the office of this paper. The book is one calculated to excite an absorbing interest for this subject of psychometry, as for a score of others, equally interesting and curious.

Major Buckley and others speak of a condition of "conscious clairvoyance," which is produced by gazing fixedly at a metal,

crystal, drop of ink or other object; and I have known some thing akin to this to occur during a psychometrical experiment; for instance: 1. Mr. O., to oblige a friend and meet the wishes of a young skeptical German, took a letter to psychometry; from the latter, he described some leading trait of character, and noticed that it caused a surprise; gaining some assurance from this, he proceeded, step by step, to unfold a complete diagnosis of the character; told the sex of the writer; that the German had often been to a theater with her which was upon a certain side of the street, with such and such an entrance; that the play was of a peculiar character, described the shape of her head, the contour of her features, and even a peculiar style of dress she wore, all of which were correct. The party of friends were in Ohio—the lady in Germany.—2. On another occasion, he delineated a character for a literary gentleman in Cleveland; described the leading, and some minute peculiarities; manner of walking in the street; usual position assumed when reading; and especially the manner in which she took hold of a chair and dusted it. In this case, also, the sex of the writer was designated, and the lady was in New York. It is a peculiar feature of these psychometrical readings, that generally the sex is indicated; it seems as if there were some influence peculiar to either sex, easy to be recognized.—3. Mr. V.—was entirely unacquainted with the subject, and desirous to witness some experiments. I suggested that he should undertake them himself, and submitted three autographs—one of Dr. Buchanan, one of an energetic business man, and one of a refined female. He pointed out leading traits, in each and in every case recognizing the sex.—4. Mr. C. had tried an experiment in psychometrical reading, with the assistance of a public medium of this city, and the surprising results gave him a desire to see something more. A few evenings subsequently, a Mr. G. passed the evening at her house; the subject was introduced, and at her request he essayed an experiment; gave a very accurate description of the character, and mentioned many peculiarities of manner, dress, motion, etc.—so much so, that they were noted down to be sent to the individual.

But is it not useless, Mr. Editor, to occupy so much space in a repetition of the hundreds of similar cases that might be added? One fact like the above is amply sufficient for our purpose, as it shows that there is something in it. This is no new thing; true, it may be to the most of us; but the science is supported by fifteen years of observation, and the testimony of a vast number of witnesses. It is impossible to condense into a single article all the phases which it presents on investigation; and I shall, therefore, not look upon my work as exactly incomplete.

It has sometimes happened that an investigator has cut an autograph into several pieces, and obtained a different character for each strip. This he might suppose, would furnish the basis for a strong argument against the truth of psychometry; but such a result would not have been obtained, if the proper conditions had been fulfilled. This power has lately been put to a novel use, viz., the detection of counterfeit bills; and in this way it was discovered that, by means of the photographic process, dishonest persons had succeeded in making duplicates of a genuine bill, so accurate in every particular, that they were undetectable by received at the bank, both by the president and cashier. A Mr. Fontayne, of Cincinnati, took photographic impressions of some genuine bills, and submitted them for inspection to the bank officers, by whom they were admitted to be perfect. Dr. Buchanan tested a genuine and a counterfeit by a very fine psychometer, and the result was, that from the signature of the genuine bill a character was delineated, but none from the photographic imitation.

By means of psychometry, we are enabled to select from the pharmacopoeia such medicines as are suitable to cure any given malady; we are enabled to choose a companion in matrimony; to judge of the motives of our correspondent; to select proper persons to fill official stations, or to act as teachers to our children; to untwist the intricacies of diplomacy, and to explore the histories of the past by the monuments of its nations and individuals which remain to us.

In conclusion, I would ask the reader to share my pleasure that this beautiful and important power has been given to humanity, and to join in admiration for the patient observation and profound philosophy which has been manifested by the founder of the new system of Astro-psychometry.

NEW YORK, August 2, 1855.

### PSYCHOMETRY AGAIN IN THE CRUCIBLE.

FREDERICK BRITTAN:

I wish to communicate to you an interesting experiment in psychometry, lately made by myself. A short time ago, I received a letter from my friend, J. B. B., from which I will quote a few lines.

My friend had been investigating Spiritualism by an observation of its phenomena, as they took place in his own person. It was his custom to sit each day in a passive state, with a pen in his hand, in the attitude of writing. At such times his hand and arm would be moved in an involuntary manner, and to him unaccountable manner. In his letter to me he says:

"Last night the motions of my hand were so much like writing, that I took a pencil and paper, and after a short time, produced the enclosed. (The enclosed was a half sheet of paper, with the name of John L. C.—n traced upon it with a pencil a number of times.) My friend goes on to say, 'There are some

things about this quite startling to me. I was not thinking of the Spirit of John L. C.—n nor any other Spirit, until the unmistakable efforts of my hand to produce the name attracted my attention. I never make a long 'J,' as you see invariably in these efforts. Tell me what this means?' [The remainder of this letter not being material, will not be quoted.]

J. L. C.—n was an intimate friend of J. B. B., and died some years ago. Now for the experiment. I took this letter of my friend, J. B. B., from which I have quoted the above, and put it into a white envelope, and sealed it up. I also took the envelope contained in J. B. B.'s letter, being the paper on which the name of John L. C.—n was written. This I placed in a yellow envelope, and sealed it up.

These two envelopes, thus sealed, I then placed in the hands of my friend, R. P. Wilson, of Cleveland, who was then in Detroit, saying to him, 'Give me a psychometrical delineation of these two letters.'

In order that it may be known with what care and caution this experiment was conducted, I will inform you that I did not tell Mr. Wilson what object I had in view, nor any of the circumstances regarding the letter, which I have related above; that I did not know anything about the character of John L. C.—n, and had never seen him; also, that I was not present when Mr. Wilson psychometrized the letters. I mention these particulars, so that no one may be misled by the idea that Mr. Wilson received any intimations from my mind, by magnetic impression or otherwise.

The envelopes were handed to Mr. Wilson in the evening. The next morning he returned them to me still sealed, as I gave them to him, and with a delineation folded about each. Before I communicate to you the result, I wish to remind you that the writing in both envelopes was executed by the same hand. That contained in the yellow envelope, however, claimed to be executed by Spirit-control.

Now psychometry is a fixed science; therefore, inasmuch as both writings were executed by the same hand, they would give the impression of the same sphere, and the character given would in both instances be identical, unless the writing in the yellow envelope was in fact executed by Spirit-control, and then the writing in the yellow envelope would give an impression of the sphere of John L. C.—n.

On reading the delineations furnished by Mr. Wilson, as above described, I found that the one folded about the white envelope was a beautiful and perfectly truthful delineation of the character of my friend J. B. B.

On the contrary, the one folded about the yellow envelope described an entirely different person.

Thus far the experiment was decidedly in favor of the spiritual theory, inasmuch as the delineations were essentially correct. The next day, I enclosed the delineation folded about the yellow envelope to my friend J. B. B., and in a short time received a letter from him, informing me that the delineation given by impression from the yellow envelope, corresponded perfectly with the character of John L. C.—n. Thus psychometry is made to prove Spiritualism.

Yours, for truth and true religion,

DETROIT, August 3, 1855.

R. H. BROWN.

### THE UNITY OF THE HUMAN RACE.

MR. BRITTAN:

Dear Sir—Since the publication of my communication in the TELEGRAPH, entitled the "Diversity of Languages," I have met with the enclosed article respecting the "Unity of the Human Race," in which the writer takes the same view of the origin of languages that I have done. I wish you would republish it in the TELEGRAPH, as containing important views upon the subject of which it treats, as well as confirming my views respecting the origin of languages.

Respectfully,

WM. S. ANDREWS.

FROM THE PENS OF CHARLES DESSA.

The question of the unity of the human race is less complicated than that of the primitive unity of its language. And here we have at first the most striking fundamental resemblances, the most conclusive analogies. Blacks and whites, Mongols and negroes, French and Equinians, English and Malays, Germans and Hottentots, have incontestably a common origin, and belong to the same family. The general physical traits are the same; the organization does not essentially differ; the intellectual and moral faculties are analogous; all have an intelligence more or less developed, a sensibility more or less lively, a conscience more or less delicate. Among all are found deep and identical moral values; and in the same conditions of intellectual culture and education, they arrive at the same development. There is not on earth a human being who does not recognize and welcome with emotion, in the inhabitant of the most remote part of the globe, his like, his brother, his equal, called to the same destiny with himself; and the work of missions, in leading to Christianity and to civilization the heathens of the Cape of Good Hope, and the Laplanders, the Australian of New Zealand, and the Equinians of North America, has proved that all these degenerated and degraded beings have souls susceptible of being regenerated, of being purified, and ennobled, and perfected under the regenerating influence of Gospel grace.

The difference in the color of the skin, the quality of the hair, the conformation of the cranium, and the facial angle, is explained in part by the difference of climate, of habits, and of civilization. The nature of the soil, the state of the atmosphere, the degree of temperature, have an incalculable influence on the form and color of the body. Abyssinians and Arabs, Mon-

gols and Hindoos, belong incontestably to the same race; and yet see what they have become under the action of the climate which they inhabit. Thus, also, a residence of two or three centuries in the Indies has sufficed for Europeans to have become almost as black as the natives of Congo or Guinea. The same modifications are found in the inferior dominion of nature; thus certain plants, transplanted from one climate into another, sensibly vary; thus, also, certain animals, transplanted from Europe to the coast of Africa, in a few generations undergo changes so great, that they become scarcely capable of recognition; thus, also, under the influence of powerful natural causes unknown to us, there are wrought in individuals astonishing changes, which are propagated and transmitted from father to son, and so to all the descendants.

But the action of thought, the work of mind, the power of passions, have a still more powerful and immediate effect on the conformation of the cranium, than that which the climate and the sun's rays simultaneously exert on the color of the skin. It is proved that the predominance of sensibility and the absence of all intelligent life are betrayed by striking phenomena, in the diminution of the volume of the brain, and in the excessive increase of the posterior part of the head. See the negro, who is naturally lascivious, whose sensual passions are over-excited by a burning climate, and whose thought is plunged into an almost complete sleep; he has the depressed forehead, the retreating facial angle, the occiput prominent to excess. It is the life which he leads, the passions in which he indulges himself, and the social condition into which he is reduced, that have thus physically as well as morally degraded him. Place him in other conditions of life, instruct him, give him a moral education, put him in contact with elevated intelligence, change his manner of life and habits, transport him, in a word, into the midst of civilization, and you shall perceive, if not in him, at least in his children, and very certainly in his children's children, sensible modifications in the external of his general appearance, and in particular in the form of the head. The forehead will become immensely more erect, and the woody hair will by degrees become soft. Numerous observations made in the United States and in the Antilles, have sufficiently verified these positions.

But if the causes just indicated do not appear to give a satisfactory solution to the problem of the diversity of races, sin, the deluge, and Providence might be presented in its support. Sin has destroyed the image of God, degraded the human soul, and degraded the masterpiece of the Creator's work. There are some beings, doubtless, who carry within their foreheads the nobility of their character, and whose features express the purity and the candor of their souls; but there are others whose vice and crime have withered, and who are made repulsive by the abject and hideous air with which sin has marked their countenances. And why should not sin do that for nations which it has done for individuals? An observation which seems to support our supposition, and to render it probable, is, that in proportion as we remove from the cradle of humanity, the degeneration of the race becomes by degrees more sensible; as if evil, infiltrating itself into and corrupting humanity, made the virtue of its poison to be felt at the extremities still more than at the heart; and as if to prove that the degeneracy of the race was wrought slowly and through successive transitions. Thus the natives of South Africa and of the north of Asia, and the Malays of Australia, who are found at the most considerable distance from the Asiatic continental centers whence went forth the first migrations, may be deservedly considered the prototypes of this moral and physical degradation of humanity.

The deluge may also have contributed its part toward the alteration of the primitive type of the human race. A deluged soil, moist lands, the air charged with clouds, an atmosphere pure, would these have no effect upon the color of the skin, and the physical constitution of man?

And finally, why could not Providence, whose intervention in the variety of languages science itself is obliged to admit, have produced in the physical nature of man, by the diversity of races, a change analogous to that which it wrought at the epoch of Babel in human intelligences, by the creation of new languages? Is the first of these works more difficult than the second? He who could throw into the human mind the form of so many words, and the genius of so many languages, was he not able to modify the colors of the skin, the appearances of the form, the particularities of the constitution and stature of so many people? When his powerful and irresistible will scattered them as dust into every part of the globe, to become the germ of different nations, would it be astonishing that then, by the hidden work of nature and his power combined, the Creator had clothed them with the physical character and the particular form appropriate to the countries and the climates which they were destined to inhabit and to cultivate? To give to the different human families various hues, from the white to the olive, and from the olive to the deepest black, would appear only as the play of Providence, when that work is compared with the creation of material nature, and above all, with that of the human soul and its wonderful faculties.

But enough of hypotheses and explanations. In the face of that Babel which divides, let us place the church of Christ which reunites. In the presence of the multiplication of languages which separates men, let us think of the Saviour, who, by love, gives to them with a new language a new heart, and who calls them together again under his guidance into the same fold.







## Original Communications.

## FLOWERS.

Thou art the flower of the earth,  
Which waits in answer to the voice of Spring,  
How long the soul of earth,  
In joyance at your birth!  
Spreading the golden plumage of her wings,  
With what delight she sings!  
Warbling over tulips to grief and care,  
And waking all things fair:  
She takes the heartstrings of the wandering air,  
And calls sweet music from her heavenly choir.  
To breath o'er silver chords, her boldest spells,  
Her blood are your beams,  
Oh, eloquent teachers of a Father's love!  
Till light and music dream,  
Your mingled language streams,  
Gleaming on, on, amid the whispering groves,  
Where on the turtle-dove:  
With angel smiles go ye tracking all my way,  
And in the house of Day,  
Like faint stars which form the milky way,  
To stand in close array,  
Flinging fire glances through the dusky wood,  
To show the graces of the starry host.

Joy seeks again my heart,  
And sorrow lifts her black plumes from my soul;  
The silent storm departs,  
And heavy waters, with his tattered stole,  
Has glided to his goal.  
The beautiful have come—they wake, they rise;  
Spring dawns track the skies,  
The gentle dews anoint their starry eyes,  
And over the sunny hills,  
Along the laughing hills,  
A veil of glory's shadows into brightness blends.

O beautiful, bright flowers!  
Ye odors of God, whose living breath  
Hallows the woodland towers;  
Born of the sun and showers,  
Ye have deep lessons written on your leaves,  
That whosoever gives  
May turn from earth and learn the love of heaven;  
To you, to you, ye given,  
When weary souls o'er gloomy wastes are driven,  
To wait your perfume on the desert air,  
That man may learn the still small voice of prayer.  
Your odors are pure,  
Your garments modest, and your lovely forms  
All gentle minds allure:  
In quiet valleys, along the forest sides,  
Linger your happy smiles,  
And sweet it is your many halls to tread,  
And, by your mossy bed,  
Count the light footfalls of the gliding hours,  
Till, ere, with dewy showers,  
Her silver veil and starry curtains lowers,  
And gently Cynthia to her three restores.

O bless the human heart,  
To whom the flowers so dark reproaches bear:  
No memory of a dart,  
Or ranking poison smart;  
And blessed those who, kneeling on the sod,  
By the pure works of God,  
Can hear the stirring of celestial strings,  
Or sweep by angel wings,  
Yet feel their souls within grow calm and strong,  
And from the harp of song  
Such answering strains and heavenly numbers call,  
As prove their lives in harmony with all.

O beautiful, bright flowers!  
The winged seeds in Autumn, rustly tossed,  
Found their the sheltering bower—  
May we at last find rest.

PHILADELPHIA.  
MIRACLES IN MICHIGAN.  
Niles, August 2, 1855.

MR. PARTRIDGE AND BRITTAN:  
HAVING lately witnessed some, and heard of other, wonderful manifestations, I sit down to offer them to you to spread before the people, if you think best. A lady, by the name of Dennis, came into this town a short time since, and stopped at her deceased husband's brother's. I heard her, while in a trance, personating her husband, address the members of her father's household with all the earnestness of a loving brother, greeting his kindred, after a long separation. She broke out into an impromptu address in poetry, perfectly appropriate to the occasion. She then personated another Spirit, giving a most eloquent discourse on the philosophy of nature, interspersed with poetry the most moving, and in like manner, gave us a stirring lecture. She performed what would be impossible for the greatest actress, changing from one side to another, and exclaiming in all. She states that the Spirits have nearly cured her of that commonly fatal malady, consumption. This attempt at a description compares with the reality about as matter to Spirit.

Some twenty miles from here reside several brothers and their families, by the name of Hicks, of those farmers, the other a Methodist preacher—all Spiritualists. They are highly spoken of by their neighbors. Among them I spent a pleasant Sunday ten days ago; and heard those "solid men" tell of cures performed through the mediumship of the daughter of one of them, equal to those of old. A bruised thumb was relieved of all swelling and bleeding, by her taking the inflammation into her own hand and arm, and then throwing it off. Her father had his foot crushed by a horse, and with it swollen and bleeding reached the house. "Minerva," said he, "for heaven's sake, call the doctor." The doctor was already there, and influenced Minerva to place that broken foot together, wipe off the blood, and take out the inflammation. He (Hicks) then put on his boot and went about his business, never experiencing any serious inconvenience from the wound. A neighbor of his (I forget the name) dislocated his knee, and sent for Minerva instead of a surgeon. The crowd tried to fool her, telling that the hurt was in the ankle; but she looked up with that peculiar piercing expression of one possessed, and said, "I know my own business," and after trying to set the knee, called for help. Five men taking hold with her, his knee was set, and after a few passes over it with her hands, the swelling went down, so as not to be noticeable.

A Hicks has a son aged 16 years, who last fall had a running sore under his right shoulder. For seven long years he had suffered with it, until hopes of a cure were few and faint. He would sometimes pull out rotten pipes from it several inches in length. Physicians pronounced it incurable without the loss of the arm, and blurted that his life was likely to be lost. This young man went to his uncle's, and in three days' time, by the "laying on of hands" was on the high road to health. His "sore" was healed, and continues well to this day.

"Suppose it all true, what good does this Spiritualism do?"  
Yours faithfully,  
O. F. DURY.

## WHAT SPIRITUALISM TEACHES.

MR. EASTON:—My eyes lately fell upon a paragraph in an article in a paper, headed "Spiritualism." The design of the article was to show what Spiritualism teaches. Its doctrines were expressed in ten propositions. The first was this: "Spiritualism teaches that God is an organization of elements and attributes—elements being termed matter, life, and sensation—attributes being expressed by the terms intelligence, or love, and wisdom." I was anxious to know what my guardian Spirit would say to this proposition, and I took an opportunity to ascertain his opinion—not that I take any authority short of the highest, nor do I consult any finite Spirit. The following is the communication I received. Will you insert the communication in your paper, and oblige.

Yours, very truly,  
CALVIN.

To the first proposition, as given above, it was responded:

"Who by searching can find out God?"  
The second proposition was: "It claims to teach and demonstrate, beyond a peradventure, the immortality of the soul." In reference to this proposition the following communication was given, purporting to come from the same source:

Spiritualism teaches the immortality of the soul: It does indeed teach that the soul lives after the dissolution of the body; but was not this known before? Does not the Bible teach it? And have not all who obey God been fully assured of it? This system was not given to teach this. There is another object which God has in view in opening this communication with the Spirit-world, which will soon be made plain.

In regard to the third proposition, which was: "It claims to teach that man is a progressive being, destined to progress forever, in this and the future state of existence; and that his progress is fast or slow, in proportion as his acts are good or bad"—the following was given from the same source:

False! It is true that all who are received by the Spirit of God, will progress, and finally reach heaven; but those who do not yield their hearts to him, will not progress. They will finally sink to hell.

The fourth proposition was: "It claims to teach that we are not by death separated from those who have left us on earth, but that during our lives they are ever around us, and that by purity of living we may be united with them." Respecting this it was communicated:

It is true that Spirits, after the dissolution of the body, are permitted to remain with their friends in the flesh for a while—but it is only for a while. They must all soon go to their own place.

The fifth proposition was: "It claims to teach that death to the pure and good is but a continuance of existence, and the Spirit being freed from the thousand ills of material life, is left to roam amid the universe of worlds, free to choose its abiding place." In regard to this it was communicated:

This is the teaching of deceiving Spirits. It is not true that any Spirits are free to choose their abiding place; God assigns a place for all; and the place for the unworshiped of God's Holy Spirit is hell—the seven spheres of which Spirits speak.

The sixth was: "It teaches and claims to demonstrate that our conduct in this life, in a great measure, elaborates our destiny hereafter, and that our happiness in the next stage of existence depends, not upon our adherence to this or that sectarian faith, but upon the purity of our lives here, and our obedience, according to the light we have, to the great law of loving God and one another." In reference to this the message was:

Except a man be born again, he can not see the kingdom of God. So said Christ on earth, and so he now says.

The seventh was: "It teaches the communion of Spirits with mortals." In reference to this it was given:

And does not the Bible teach this? But the Bible does not teach that man should ever look to Spirits for authority or advice. It expressly forbids it. The whole system of consulting Spirits is one of sin, and ere long God will close this channel of deception, and teach that he alone is the director of all human affairs, and that to him alone should man go for guidance.

The eighth was: "It teaches that the various 'manifestations,' both mental and physical, are given to mankind to prove their immortality, and to teach them to look forward to that change which shall transform them from the earth-sphere to the heavenly, with pleasure." In regard to this it was given:

No Spirit is transferred from the earth-sphere directly to heaven; and those who do not yield their hearts to God will never reach heaven.

The ninth was: "It teaches that if we imitate Christ in his humility, in his submission to the will of God, and his love to man, we shall be acceptable to God." In regard to this it was given:

"There is no other name under heaven whereby men may be saved." Except he be converted and become as little children, ye can not enter into the kingdom of God.

The tenth was: "And finally, it claims that we have entered upon a new dispensation; that it has come to supply the want of the countless thousands who are now slumbering in indifference, or toiling in infidelity; to teach man his origin, his duty and his destiny; to convince him of his immortality, and instruct him how to make it happy." In reference to this it was given:

It claims! It claims! But its claims are false. The Bible is given to teach man what is necessary for him to know of his destiny, and how to make it happy; and whatever of Spirit-teaching is contrary to the teachings of the Bible is false.

PHILOSOPHY OF MEDICINE AND SPIRIT-HEALING.

I received a letter from Dr. Wilder, Jr. (his post-office address was not given), inquiring of me if I had made any investigation relative to the virtue and nature of homeopathic medicines; also alluding to some portions of my article, "Healing by Spiritual Agencies," published in the TELEGRAPH of May 26, requesting me to give an answer through the columns of your paper. Owing to a great want of time, I shall be unable to do the subject justice, according as I am instructed respecting it by my Spirit directors, and made to see its principles and philosophy, allowing my own judgment to guide me.

Mind is the first great living principle, and is of itself matter (referred to from which spring all things). Harmony, affinity and progression are principles of mind, and through these and other principles are developed all existences and circumstances.

Light is matter thrown from other bodies; and in passing to the earth or any other planet, it becomes refined. By a still further refinement light produces electricity, and electricity, coming in contact with carbon and iron, produces magnetism. The quality of electricity and magnetism depends upon the refinement and the number and kind of elements they contain. The more refined, and the greater the number of elements they contain, the higher will be the development of the existence they aid in producing, and enter into as a vital part. Man is the highest development of nature on earth; hence he contains more elements, and those of a finer quality, than any other existence. The vegetable is not so highly developed as man, for want of a sufficient number of elements to produce animal life; yet the vegetable contains the same elements that exist in man, only it would require a great variety of vegetables to represent all the variety that does exist in him. These elements are not as refined as those in man, when in health; but when man becomes diseased, they may be much more refined.

The practice of medicine should be confined to true philosophy and chemistry, or, in other words, true science; otherwise it is quackery. All vegetation contains more or less electricity or magnetism, or both, and each individual vegetable is compounded of elements producing a vital essence peculiar to itself.

For healing, we will call the electricity and magnetism of all existences, "vital essence." The vital essence of the human body contains a large number of elements which are more refined than those of min-

eral or vegetable; and if any of these elements are destroyed or damaged, disease follows. To restore this disease, these elements must be replaced, or restored to a proper condition. For this purpose, good healing medicines are the best; but they are not always sufficient, owing to a want of proper knowledge of these laws by the medium or Spirit controlling, or both. Often a medium is not at hand; then, as the next best course, a scientific Spirit, through a properly developed clairvoyant, can examine, and see, and make known to us what elements are wanting, and can select vegetables containing the required elements, and direct a syrup; and the same Spirit will see that there is a spiritual influence brought to bear upon the patient, and the peculiar essence that this vegetable contains will attract like elements to the system; and if the clairvoyant is a healing medium, he will be an instrument in aiding in this matter. But to bring this subject to a close, we will come to the main question.

Homeopathic medicines, I believe, are, for the most part, purely vegetable extracts. These extracts contain the vital essence of the vegetable from which they are extracted. Of themselves they possess elements suitable to restore elements wanting in the vital essence of the body, to a considerable extent. They also contain a power, to some extent, of attracting like elements from nature to themselves; but if these medicines are made and prepared by a person possessing the healing power, he will impart to them a more refined and healing quality, thereby giving them greater power. I am acquainted with some homeopathic physicians who manipulate all their medicines, and their success is increased thereby.

The great difficulty with the practice of medicine under any form is, the physician often does not know what all the patient has, and is unable to give the remedy suited to the right. To illustrate: Two patients have diseases which, to every appearance, are alike, and in fact the only difference is, the circulation of blood is very fast in one, and very slow in the other. A doctor visits them both; he gives to one red calomel, and it cures him. He sees his success, and gives of the same to the other, but instead of curing it kills him. Hence the old saying, "what will cure one will kill another." The doctor in this case is not blamed in the least; yet if he were not, the latter would be blamed. Now, quick circulation is opposite to slow circulation; red calomel is opposite to white calomel, and will quicken the circulation, the other will retard it. So in giving medicine, unless we know what is required, it is dangerous to trifle with their lives, unless the patient has got a constitution to endure it. In homeopathy, the quantity is very small, and there may be enough to restore the diseased elements in some cases, and by the aid of the magnetic emanations of the practitioner who gives it, it may effect cures in very bad cases. I would say to those who practice the homeopathic, or any other system of medicine, that their success would be doubled if they would allow themselves to be developed as impenetrable mediums, and whenever they visited a patient, allow themselves to be impressed as to disease, and the medicine to give.

My opinion as to the practice of medicine is, that it is the safest and most correct method to have a clairvoyant, or a person specially trained for each case; and if that clairvoyant open to spiritual influence from a scientific Spirit, a prescription will be made that will be of some value. I have little if any faith in clairvoyant prescriptions, unless a scientific Spirit does control; and such would control if we would only profit by their teachings. They ever stand ready to direct when we can do good; but if we allow our mediumship to run in a low channel, or on common-place matters, such Spirits take no delight in instructing us, and are left with no more highly developed Spirits to guide us than the aborigines of America or Africa; yet even among these we often learn much, and gain much knowledge. We can learn from all, but adapting our spiritual powers to the influence of undeveloped Spirits unites us for the influence of the more elevated and developed. Yet much good often results from the manifestations of undeveloped Spirits. Their conditions are grosser, and therefore they are better able to operate upon gross material, and can give more striking demonstrations of their presence; and they are well adapted to convince those skeptics whose reason is so small as to require physical force to excite it. There seems to be one bad result produced by submitting to undeveloped Spirits, as their tendency is to make our spiritual nature more gross, and they will often impart to the mediums false ideas, in order to be allowed to control them. Often mediums are led by them to believe that other spiritual mediums are dangerous to their welfare, and warn them to be shy of them, telling them that if they come near Spirits unites us for the influence of the more elevated and developed. Yet much good often results from the manifestations of undeveloped Spirits. 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The meetings of the Harmonical Association of Polishships are to be at the Jackson Street Hall, commencing at half past 10 a. m. and half past 7 p. m.